A

REMONSTRANCE

OF THE

General Assembly

Of the *KIRK*

OF

SCOTLAND

To their

PRESBYTERIAN BRETHREN

Now under Persecution in

ENGLAND.

Found amongst the Earl of LAUDERDALES

PAPERS

AT

WORCESTER.

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A REMONSTRANCE
Of the generall Assembly of the Kirk of *SCOTLAND*,
To their Presbyterian Brethren now under perſecution in *ENGLAND*.

Dearly beloved Brethren, and Fellow-Labourers in the ſame Cauſe for which we are now Fellow-ſufferers; Grace, Mercy and Peace be multiplied unto us, who had never more need of it; and Patience, and long-ſuffering unto you, to whom it appertaineth.

BRethren, we are troubled in our Bowels, not onely for our ſelves, but for you alſo, that both You and We, who have laboured together in the ſame Cauſe from the beginning, ſhould now fall into the hands of the uncircumciſed, and be yoaked together like an Ox and an Aſs in the ſame Plough of affliction (which is unlawfull) ſo that you can neither lift up the heel to reſiſt, or run away, nor we puſh with our horns (as the falſe Prophet did) againſt our enemies, who are come up to deſtroy us.

When we call to minde how both you and we have walked together in this work from the beginning, we cannot but believe that this judgement is fallen upon us for your ſins, and upon your ſelves for your own iniquities. For you may remember, that before the generation and begetting of the

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Cauſe, you allured us with the temptations even of an Harlot; then when you lurked in nooks, and waited for the twy-light untill we aroſe, and ſtood up, and entred with a mighty force into your borders, while you lay ſtill in your ſoft beds, and enjoyed that delight for which we ſwinked and took paines. After this we were ſatisfied, and returned unto our homes, and there remained in peace untill you grew big, and were delivered of your firſt born, even the holy Synod.

In the mean time you made the ſolemne League and Covenant, and ſent it unto us to eſpouſe us, that we might ſend it unto you to eſpouſe you; and it was ſent and prevailed mightily, as an inſtrument of War, even as the Jaw-bone that *Samſon* ſlue the Philiſtims with, or the Rams-horns that blew down the walls of *Jericho*. But now you have ſuffered this Jaw-bone to be thrown away, and this Horn of your ſalvation to depart from *Iſrael*, and be prophanely uſed like unto the horn of a Sow-gelder.

It was for your ſakes as wel as 200000 l. that we delivered up the late King, who fled unto our Army as unto a Citie of refuge; for we thought it very juſt, that you who had preached him down, ſhould enjoy the fruits of your own Chriſtian labours, even as the Ox that treadeth out the Corn, ought not to be muzzeled; and ſo you might, if you had been as wiſe in your generation as the Children of *Belial* were, who bereaved you of him before you could put him to death your own way: But for this have we been reproached, whereas thanks ought to have been rendred unto us; for though it were the worſe for you, (by your own failings) it proved the better for the King, for they onely cut him in two pieces without making him condemne himſelfe, as you would have done, and afterwards have cut him as ſmall as *Agag* (to remove blood from the land) as you had engaged your faith unto us to do. And this you know to be true, as well as the Aſs knoweth his Crib.

In the mean time we turned neither to the right hand nor to the left, but as ſoon as you opened your mouths and your purſes unto us, we raiſed an Army as well at our own charges, (which was more then ever we had done before) as yours; and

and aroſe and came in to execute judgement upon your enemies, who had deprived you of the fruits of your holy endeavours, and cheated you worſe then the *Gibeonites* did the people of God, with mouldy bread and old ſhooes; but then you moved not from your places, but ſate ſtill like unto Idols, made by the hand of the Carpenter, and ſuffered part of us to fall upon the edge of the ſword, and part to be led into captivity; yea, our deare Countreymen, pure *Scots*, were ſold at an under rate, even for 6 d. a head, that is 15 for the price of one Aſſes head, to the diſhonor of our nation; and which is worſe, we received no ſhare in the profit thereof.

Verily brethren, if our hearts had not been unmoveable as unto this cauſe, we ſhould have been diſcouraged in our ſpirits; to have carried on this work any further, having ſo often appeared to kindle a War in your Countrey, even as a man kindleth a Cow-turd, and you have preſently let it go out, either for want of the blowingneſs of powerfull preaching, or the fuel of contribution.

Notwithſtanding after you had been ſo often fool'd and cheated, that you were become as contemptible and unuſefull as a Piper that hath loſt his neather chap; yet we forſook you not, but entred into a new Covenant with you, in which we required nothing of you (beſides money) but your ſilence. But this alſo have you not performed unto us; for though we carried on the work with the wiſdom of Serpents, yee no ſooner opened your hands to adminiſter unto us, but the whole buſineſs was opened unto the enemy, who preſently ſeized upon the bodies of ſome of yee, and committed them to ſafe cuſtody, where they now remain.

Surely, brethren, it is a great aſtoniſhment unto us, that yee ſhould lay up thoſe things in your hearts no ſafer, but that they ſhould preſently be revealed unto the uncircumciſed; there is a jealouſie in our ſpirits, that ſome of them plow with your Heifers: And therfore our deſire unto you-wards is, that you would no more diſcover thoſe things unto the Wives that lie in your boſoms; for women are unfit for ſecrets, being as the Heathen Poet ſayes, full of notches, and therefore muſt of neceſſity run out.

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It may be there are false brethren among yee, such as for the Pottage of filthy lucre, would sell the Birth-right of the Saints, not knowing that there are wayes enough to make godlineſs great gain, as both you and we have done without diſcovering the Truth of our ſelves unto the wicked, ſuch men ought to be delivered over unto Satan, unto whom they appertain; for he is alſo an accuſer of his brethren, as both we and you have often found him by experience.

But it is unto us as the rottenneſſe of our bones to underſtand that there are unrighteous Stewards among yee, ſuch as provide for themſelves rather then the Cauſe againſt the evill day: for we are advertiſed by ſome among yee, that great ſummes have been laid at your feet by the Saints to be delivered unto us, but we received not the tyth thereof; whereby we doubt yee have given *Judas* the bag, and defrauded the Kirk: yea, it is revealed unto us, that the care you took leſt your right hand ſhould know what the left received, was to the end that yee might give us no account thereof, as well as delude your own Conſciences, and the wicked if yee ſhould be queſtioned. For this ſin is judgement fallen upon yee; for as we confeſs, you that laboured in the Work, ought not to have been muzzeled by us; yet when yee would take unto your ſelves the Wages of unrighteouſneſſe, you are juſtly muzzeled by the unrighteous; yea, as you detein'd and ſhortned the Free-will-offerings of the Brethren; ſo are your Bodies now detained in priſon, and like to be ſhortned by the hand of the Hangman.

We love not to add affliction to affliction, yet we cannot but hold forth thus much unto you all in ſincerity and truth concerning your tranſgreſſions; and though we have a fellow-feeling of the calamities of our dearly beloved ſiſter, the holy Synod, we hold it our duties to ſay ſomething in ſiſterly love unto them alſo concerning their failings.

Verily, if they had not ſtopped their ears like Adders as they were, but would have hearkned unto thoſe inſtructions which we gave them at firſt, it had been for their peace; we mean if they had kept themſelves unto ſuch inquiries and diſputes, as were ſafe and proper for the curious ſpeculation

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of this age, such as they sometimes applied themselves unto; to wit, Whether *Abraham* were left handed? What colour *Aarons* Beard was of? Whether *Jerusalem* stood in *Italy*? How far it is from thence to *Tyre* by water? Whether Bagpipes are not more lawful then Fiddles? These are questions that tend not only to edification, but the union of the Kirk, for they gave sentence in favour of Bagpipes, not only because they are inspired, but also to comply with us their Brethren, by whom they are used for our spiritual solace; yea we are assured that if they had but sate still, and crack'd Nuts, or eaten Ginger bread in an Orthodox way, until power were put into their hands, it had been better for them; but when they began to puzzle with Predestination, and take the Articles of the Holy Faith asunder, to cleanse them, as it were, they spoild and lost so many peeces, that they could never set them together again. Nay, we are credibly informed that they were three whole weeks in Hell, like Rats in a Trap, and had never gotten out again, if a Layman by the help of humane learning meerly had not shewn them the way, which has been so great a scandal to the Kirk, that they had better have stayed there eternally. But there were other Articles besides those, with which they busied themselves to much worse purpose, we mean such as the several Parishes held forth against their Pastors, of these they were so greedy, that the profane Laity went a hunting to Committees with Synod men as Hounds, and made them unkennel, and drive their Brethren out of their possessions, even as Foxes are unkennelled by their own kindred; for every mans eie was bad, according as anothers Benefice was good, and the better his living was, the worse his life was sure to be made, until they had thrust him out: In his place commonly four or five leaped trusse, who to decide the controversie were fain to play Prizes of their gifts, we mean their spiritual gifts, and he that could give most, always carried it. Mean while the smaller Churches stood empty, or were supplied by Malignants, who had liberty to do what they pleased so they were but poor enough, for these true fishers of men used

ſuch nets onely as would catch none but great ones.

When we heard thoſe things our Lugs glowed greatly, for we knew deſtruction could not be far off ſo mickle deviſion; for though they were Precious men, and choſen Veſſels, Contention could not chooſe but break the Craggs of them all, if they had been much better then they were; for the very Devils themſelvs cannot avoid it. O what an opportunity did the Kirk then loſe, the people of thoſe daies were poſſeſt generally with a ſpiritual Itch after our holy Goverment, and kinde of zealous Scab overſpread them all, and like devout Camels (that wou'd creep through the ey of a needle to go to *heav'n*) they kneeld to ye to receive their Burthen; but ye being at variance with one another out of a ſtiff necked ſelfiſh unbrotherlineſs reſiſting one another to the teeth; until Antichriſt aroſe, and exalted himſelf in the Kirk of God above you all; he laid your Honour in the Duſt, and your Authority on the Dunghil, and condemn'd your Directory and ſolemn Covenant to Tobacco ſhops, and houſes of uncleaneſs: yea he uſed you, as the Philiſtims did the Ambaſſadors of *David*; for he hath already cut off your Beards, (that is, the reverence of your perſon that conſiſteth chiefly in your Beards) and will ſhortly cut your Garments above your Buttocks, (that is curtail your maintainance; and then ye may ſtay at *Jericho*, until your cloaths are grown out again) unleſs Salvation and Deliverance come from us.

And truly Brethren, if ye would but learn wiſdom at length; and after ye have been ſo long brayed in the morter of Affliction, let your fooliſhneſs depart from ye, we ſhould not doubt to deliver ye out of the hands of the Ægyptians, if Scabs and Lice can do it; for we will never give over the work while wee have any thing left whereby to carry it on, even to our very hides. And therefore brethren bee not troubled in your ſpirits, becauſe we have communion with the children of *Babylon* the *M*aligmants, it behooveth us ſo to do for the preſent, becauſe of the enemies; but though we make friends of the wicked, for our own benefit, as ſoon as we have through them deſtroyed the man of ſin, we will give them their portion

with the falſe Traitor *James Graham*, for as they have drawn iniquity with Cartropes, it is fit they ſhould be allowed Halters; and though the wicked have no right to any thing in this world; yet, if there be Trees enough in our Country, they ſhall not want Gallowſes, and that is all they are like to have of what belongeth unto us.

Neither let it ſeem ſtrange in your eies, that we have anointed young *Saul*, who came to ſeek his Fathers Aſſes among us; for as ſoon as we have ſmitten the *Philiſtims*, we will caſt off his yoke (for he is ſtifnecked) and return unto our Tents; but if the *Philiſtims* prevail againſt us, then will we deliver him up (as we did his Father) to ſave our ſelves and ſet the Lord Chriſt upon his Throne; for indeed we ſhall never get ſuch another King, whoſe power we may ſo eaſily adminiſter, and leave him the name onely; for if we ſhould endure a King upon any other tearms, we ſhould deceive the world, and that becometh not the walkings of the Saints.

There are ſome Lords among ye Princes in *Iſrael*, that have been as nurſing Fathers unto the Cauſe: Theſe received you that were the fore-runners of Reformation, and when the Idolatrous Prelats had ſtop'd your mouths, they opened them again, and filled them with fatneſs, and contradiction; yea, they pampered your Zeal with delicious Fare (as with Provender) untill ye became ſtif-necked, and were able to lift up the heel againſt the Mightie.

It is an heavineſs unto our bowels, to underſtand that they who have laboured in the Vineyard from the beginning of the day, ſhould receive a worſe reward then thoſe that came in at noon; but we hope it is for their good (as all things prove to the Godly) and may be much better for them, then if they had their deſerts; we are informed by ſome, that the Houſe where they uſed to ſit in Judgement, is become deſolate, and made an Habitation for Owles, and a Tabernacle for wild Aſſes; but others aſſure us it is juſt as it was ever ſince the Reformation.

We wonder that they who have been uſed to Government, can be contented to be deprived thereof, and lie ſtill

like worms, and no Men: You that are not acquainted therewith, may perhaps be ſlack in the Work, becauſe ye have not taſted the deliciouſneſs thereof; give us leave therefore, who have, to hold forth unto you for your incouragement, how ſweet it was to our Pallats. Conſider then what it is to have Power to make whom you pleaſe Saints; and whom you pleaſe Reprobates: For this is part of the Power of the Keys committed unto us; and ſo neceſſary, that without it, we cannot poſſibly incounter the Stratagems of Satan; for when we deliver unto him thoſe whom he has no Right to; and receive into the Boſome of the Kirk, ſuch as appertain unto him, we are wiſer then the old Serpent himſelf; and as the *Iſraelites* robb'd the *Ægyptians*, ſo do we the Devill, of his moſt pretious Jewels.

It is alſo in our Power, to thruſt whom we pleaſe out of the Kirk, and then puniſh them for being out; keep them out as long as we pleaſe, and perſecute them for not coming in till we would let them, receive none in, but as Tenants at Will, to be put out again whenſoever we pleaſe: Yea, we can make the Lives of whom we pleaſe, holy and upright; and of whom we pleaſe, prophane and ſcandalous; we can take Righteouſneſs, Vertue, and Innocence from thoſe that have ſufficient thereof, and give them unto ſuch as want; which is both Equity and Charity; for as no man ſhall go to heaven for his good works, ſo he ought not to be received into the Kirk for the ſame. It is Faith and Repentance that all men muſt be ſaved by; and as by our Preaching we make them believe what we pleaſe, and afterwards bring them perpetually to Repentance; their Salvation comes from us, and not from their own Righteouſneſs; and therefore it is very juſt that we ſhould diſpoſe of it as we pleaſe, ſince they know not how to diſpoſe of it themſelves; for without us, it would do them no good at all.

When any man has oppoſed you, or refuſed to hearken unto your voice, or that you have heart-burnings againſt him by the motion of your own Spirit, you know it is a great refreſhment unto your Bowels, to get up into the Pulpit, and

draw the Sword of the Spirit upon him, make him an Enemy to God, becauſe he is yours: To deſcribe him ſo, that every body as well as himſelf, may know whom you mean: Then make him Satan and Antichriſt, and the Heathen, and denounce as many Judgements againſt him, as cannot fall on leſs then a whole Nation; untill the people ſtare and begin to be afraid of him; this you know is ſome eaſement unto your Spirits; but you that have never try'd it, cannot imagin what a delight it is to bring ſuch a one upon the Stool of Repentance, and make him ask you forgiveneſs under the borrow'd name of God and the Kirk; for though the people take theſe ſubmiſſions in a litteral ſenſe; we underſtand the myſterie thereof well enough, and it is an addition of delight unto us to behold the ignorance, and ſimplicity of them that do not.

Such are fit for our Government; but when we meet with thoſe that have more Learning and Knowledge then our ſelves (which is both preſumptuous and dangerous) it behoveth us to beware of them; yet we can tell how to humble ſuch (as we ought to do, for Knowledge puffeth up) and make them ſubmit as well as the moſt ignorant. For when we have pronounced their knowledge to be according to the fleſh, and that they do not underſtand Spirituall things Spiritually, they muſt be glad to come to School to us, before they can expect any peace from the Kirk; and then though we can never make them underſtand what we mean; yet we can make them ſee us to underſtand for them, which indeed is moſt convenient for us both, and very juſt; for if they muſt not Preach nor adminiſter the Sacraments themſelves, it is not fit they ſhould underſtand for themſelves, nor interpret for themſelves:

But there are others more troubleſome and ſtif-neck'd: We mean ſuch whoſe Skuls are ſo cracked, that new Light is ready to break through, To thoſe we always hold forth Predeſtination, and if we can but apply it hot enough, and make it ſtick, it will preſently improve them to their height, and make them as very fools, as they ſhould be, that is, mad;

For as Phyſitians put men into Feavers to cure them of Agues; even ſo the neareſt way to recover ſuch Idiots, is to make them ſtark mad; for when the heat of their Frenzie is a little over; they will either be quiet, or if they are not it is no matter; for no body will regard them.

The ward ſhip and Tuition of all Orphans and Idiots, falleth by right into our hands, theſe are the Kirks Vails, and become forfeit unto us, who may diſpoſe of them and their goods as we pleaſe: for as we ſupply the ſtead of Parents to them, it is not fit that we ſhould be bound to give any account what we do with their ſubſtance, more then if they were our own barns; wherefore we can handle the Laſſes of them as we liſt, and after if they be bonny and have mickle geere Wed them our ſelves, or give them to our ſons or brethren; for no man here may take a wife without our leave, nor get her with child, but we uſe to make him anſwer for it to us, and give us ſatisfaction that he did it according to the doctrin of the Kirk, before we allow of his workmanſhip, or give the infant leave to beleeve as we do.

The cenſure and puniſhment of all ſins, eſpecially thoſe of the fleſh, belongeth by right unto us; for how ſhall we reprehend thoſe ſins in our Congregations unleſs they be diſcovered unto us, and where can they better be diſcovered then in our Courts, where all Circumſtances are uſually laid open? The knowledge of theſe is as neceſſary unto us as the knowledge of Diſeaſes is unto Phyſitians, and though we might gain this knowledge ſufficiently by our own Practice; yet that which we do our ſelves, differs much from what is done by others, and we have a different ſence thereof; 'tis true, there are many pretious and able men among us, that can reprove thoſe very things that they do themſelves, with as much power and vehemence of ſpirit, as they do the ſins of others; but all men have not attained to that perfection, being a gift of wonderfull excellence, and of very great advantage unto thoſe that have it, for it renders them unſuſpected. And as guilty men gain their pardon many times by telling of others, ſo do they deſerve (at leaſt) to be forgiven.

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These things (beloved) we desire you to consider within your selves, and to endeavour by all means to be busie and vigilant in your severall congregations, as becommeth overseers, who like holy spies ought to be prying in all places, to see what every body doth every where, that you may be ready to correct, reprove, and admonish every man in season and out of season, that is, whether he doe good or evill; for if you let them please themselvs after their own wills in any thing whatsoever, and doe not ride them with a perpetuall stiffe rein, they will be sure to stumble and throw you.

And therefore whasoever you hold forth in your Ministesy unto the people, turn the Bias of your Doctrine alwayes towards desperation, and let them see nothing that concernes their own spirituall condition, but by the light of hell fire. This will mightily increase your power over them; for they naturally love those best that use them worst, and if you can but wound them they wil be sure to follow you for a plaister. Apply Scruples then as Corrosives, but by all means take heed of curing. When you administer consolation, let it like spiritual Catterwalling, scratch and bite when it is kindest, but be sure yon never give them any satisfaction, for then you render your selves unuseful to them, and when they neither need nor fear you, you wil become contemptible in their eyes.

Be not abashed, neither let your visages be covered with shame, because the glorious reformation (of which you boasted so much) is now discovered to be a cheat, even to the most ignorant, you ought not to take any notice thereof, but rather to ply your tongues, & hold it forth more earnestly then ever you did, that at length you may believe your selves. It is a course which the Saints have often taken in such cases, no matter though the wicked doe the same; for the Saints and the wicked being contrary, whatsoever is a vice in the one, must be a vertue in the other, and therefore (as the Cause makes the Martyr) a seared conscience, which in the ungodly is a sin, is a burnt sacrifice in the faithfull.

But if your consciences (mis-informed by the mischiefs that ye have done) do at any time begin to be wayward, and di-

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ſturb you, ſtop the mouthes there of with good creatures, and if you find not eaſe, remember that the Devill is an Accuſer, and he that hath an accuſing conſcience, is as it were poſſeſt, and ought to uſe all means to caſt that Devill out. Conſider that the deſtruction and calamities which you have cauſed in the world, are the greateſt evidences of the certainty of your own ſalvation: For when you are become terrible unto Satan, by the miſchieſe and confuſion that ye perpetually raiſe among men; the old Serpent is ſo ſubtile, that he will never ſuffer you to come to Hell, leſt you ſhould diſturb the peace of his kingdom alſo, that conſiſteth in unity: and ſo you muſt of neceſſity go to heaven, though it be againſt your own wils; which though many among you would never yeeld to do, yet our advice unto you is, that you endeavour to deny your wills in this caſe, and give them the greater liberty in all other.

When you are brought before the Judgement ſeats of your enemies, be not troubled what you ſhall ſay, no matter whether it be true or falſe, ſo it be for your advantage: For if the Devil can ſpeak truth when it will ſerve his purpoſe (we know not why the Elect may not lie when it will ſerve theirs: elſe he has a greater priviledge then they have, which ought not to be. It will be time enough to confeſs the truth when you can deny it no longer. Truth is pretious, and to caſt it away upon the wicked, is to throw Pearls to Swine. Let the name of the Lord, and Conſcience, and Holyneſs, be always in your mouthes, but never ſink deeper, for then they will not be ſo ready to be poured forth upon all occaſions, for there is a great diſtance between the mouth and the heart of a Saint, the one being in heaven, and the other on earth, we need not tell you which is uppermoſt.

To conclude, If the Enemy and Oppreſſor prevail, ſo that you have no hopes to deliver your ſelves by a ſtrong hand, do your endeavours to rob the *Ægyptians* of their pretious Ornaments, and fly unto us your Brethren into the Wilderneſs (that is, into *Scotland*) who will be ready, and ſtretch forth our hands to receive you: Here you ſhall be fed with Manna and the fouls of Heaven, ſuch

ſuch Quails as uſe to fall from the clouds moſt plentifully here; and as for cloathing, though your upper Garments may perhaps wear out, the neather will not; we mean your Hides; for ſuch was the moſt antient apparel of this Countrey. We read that the *Saints* in the times of Perſecution have been cloathed with the skins of wild beaſts: And if yee can be contented with ſuch Raiment, you need not take thought what you ſhall wear, for you can never be unprovided.

Finally, whatſoever befalls you, be comforted, for the tears even of your noſes ſhall not be loſt; no, they ſhall be returned into your boſoms; for ſpirituall ſnivel is a pretious oyntment of a ſweet ſavonr, and fit to anoint the beards and garments of the faithfull. And if your necks do but prove of the ſame mettle of your faces, you need not fear what Hemp can do unto you.

Archibald Duglas, *Patrick Johnſton* } Scribes to the Aſſembly.

FINIS.

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